

Of God's judgment

But when these ordinary means are neglected, despised, and resisted, then we can have no certainty or comfort of our salvation.

Of God's judgment

4404. C. 39.

The poore mans

Iewell, that is to say, A treatise of the Pestilence.

Vnto the which is annexed a declaration of the vertues of the hearbes *Carduus Benedictus*, and *Angelica*: which are verie medicinable, both against the *Plague*, and also against many other diseases.

Gathered out of the booke of divers learned Phisitions.

Brasieridge (J.) K
Imprinted at London for George Byshop.

Anno. 1579.



To the right Honora-
ble, Sir Thomas Ramsey, Knight,
Lord Maior of the Citie of London, Tho-
mas Brasbrige wisheth continual
and godly prosperitie.

Right Honorable,
as you beeing the
head & gouernour
of þ citie, are care-
ful & painful, for þ
preseruatiō of the health and
wealth therof: so if euery mem-
ber & inhabitāt be ready to do
þ he may, & ought to doe: your
care & Payne may take þ bet-
ter effect. For þ head deuiseþ
& prouideþ for al the body: but
the hāds, feet, mouth, stomake,
& other parts serue it, as God
hath ordeined: by which meāes
it continueth in huely estate,
so long as GOD hath ap-
pointed. So I beeing one of þ
east members of the city, haue
A. 2. taken

THE EPISTLE.

take paines to pen a short treatise of þ Pestilence: wherwith it is ofte times annoyed: being persuaded, that if it be generally receiued it may doe muche good, for þ preseruation of the Citizens, & other inhabitantes frō the daunger of this disease. Therefore, I haue thought good to presēt it vnto your honour: not doubting, but as your office moueth you to bee careful, and you are carefull according to your office, so you wil haue care to publishe this little booke. so farre soorth, as you shall vnderstande by your own iudgement, & by þ aduice of other, both wise & learned þ it may profit the City, vnto the which, & vnto þ whole Realm, I wish continual health, & godly quietnes: and vnto your honour, perpetual & true felicity.

To



To the Reader.



Orasmuch as the famous Cittie of London, (wherc I am an inhabitant,) is eftsoones infected with the dangerous disease, called the Pestilence, to the hinderance awel of thē that are cleare, as also of them that haue the sicknes in their houses: I (vnderstāding that the hearbs *Carduus Benedictus*, and *Angelica*, are preseruatiues, & medicins for this and many other diseases, (haue thought good to gather out of the writings of learned Phisicions, a treatise of the Pestilence, annexing thereunto the vertues of the said hearbes, to the vse and commodity of Londoners, & all men else-

A Treatise of the

Pestilence.

The first Chapter sheweth the first
cause of the disease,



treating of the disease called y^e plague
or pestilence I mende
not to be overlong or
curious, as they that
write exquisitely and
perfectly of the mat-
ter: only I wyl set downe a few things,
necessarie & sufficient for the comodite,
and profit of them, which in this case shal
haue neede of helpe.

First therfore I will shew the causes
of the disease: & secondly, preseruatiues,
where by a man may bee kept from the
sicknesse: Thirdly, the tokenes, whereby
he that is diseased may gather, and unde-
rstande, whether he be infected with
the plague or no: Fourthly, and last of al,
I will set downe some remedies and
medicines to cure the diseases. Some
physitions recite fourt principal causes
of the pestilence. The first pertineth

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Deut. 28. 15.

2. Sam. 24. 15.

1. Chron. 21. 14.

to Diuinitie, the second to Astronomie, the third and fourth to Phisicke. As touching that which perteine[n]g to Diuinitie our sinne and wickednesse (the principal cause of al our miserie and calamitie) is the cause of this disease: As may appeare by the wordes of Moses unto the Israelites: wh[o] among many other curses, and punishments for sinne, recite[n] the Pestilence as one, saying: If thou wil not obey the voyce of the Lord thy God, to keepe, and to doe all his commaundementes and his ordinances, which I commaunde thee this day: then all these curses shall come vpon thee, & ouertake thee. Cursed shalt thou be in the towne, and cursed in the field, &c. The Lord shal make the Pestilence cleave unto thee, vntill he haue consumed thee, from the land which thou goest to possesse. Moreover, we reade that seuentie thousande of the Israelites dyed of this disease, for the sinne of David their king. I thinke no man wil deny, but þ hereby is it evident that sinne is a cause of the Pestilence sullen among vs. For whatsoeuer shinges are written afore time, are written for our

of the Pestilence.

our learning: and the punishment of the Israelites, is an ensample to vs, that we should auoid sinne, least their plagues fal upon vs. For their God is our God, and he hateth sinne in vs, as hee did in them, and therefore punisheth it in vs, as hee did in them. Therefore, I say, sinne is a principal cause of the Pestilence: where-
by G D D. punisheth not so muche those whom he taketh thereby out of this lyfe: as those that remaine alyue. For they that liue, feele the smart of the Plague: when as the other, many of them, die Gods seruantes: and for this transitorie life, enjoy that which never hauie ende. If our owne experiance doe not teache vs this, we may perceiue it by the foresaide punishment of king David, to whom ic had not beene so greeuous to haue died him selfe, as to leese his subiectes: in the multitude whereof, hee through a world-
ly wisdome trusted, more then in the al-
mighty power of God. Therefore God diminished the number of them by the Pestilence: to teache him, and all other Princes, not to put their trust in the mul-
titude of men, (because ic is his owne worke

I. Cor. 10.6.

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work to preserue the state of Realmes, and to geue victorie in battel:) and also to teache vs, and all men, that Sinne is cause of the plague, as wel as of other calamities that happe unto men. Although this cause bee supernaturall, (as some tearme it,) and not properly perteyning to Phisicke: yet those Phisitions are not to mislike, which in reciting the causes of this sicknesse, note this in the first place, as the roote of the residue, vpon the which the other doe depend, and consequently doe followe: the whiche being expelled, the other shall not bee perceued to our hurt, but shall banishe euē as the smoke, when the fire is taken away. Therfore these Phisitions are lyke unto good and faichfull Chirurgians, which seeke the bottome of the wounde, and heale it throughly. But that they prescrive preseruatiues, onely agaynst the third and fourth cause of the plague, are lyke unto vnskilfull Chirurgians that heale the wounde without, and leaue corruption in the fleshe, which shorly after breaketh out to furher inconuenience. For they that are preserued from the

of the Pestilence.

the Pestilence, or are healed of it, may be
sure, yf the corruption of sinne remayne
within them, that a greater plague will
follow. For God sendeth this, and divers
other calamities, for the punishment of
sinne: as our Saviour signifieth, say-
ing to the man, that hee had healed: Be-
holde, thou art made whole, sin no more,
least a worse thing happen vnto thee.
Holdeit, I graunt that wee may learne
by the word of God, that he sendeth sick-
nesse, trouble, and miserie of entynges
to good men, not for sinne only, but for di-
uerse other causes: yet this, that I haue
sayde, remayneth most true, that sinne is
one, and the principall cause of the Pe-
stilence.

John.5.14.

The seconde Chapter sheweth the se- conde cause of the Pestilence.

The seconde cause is geuen by Astro-
nomers, and is called an euyll con-
stellation: which they knowe by the pla-
cynge of the Sunne, Moone, & Starres,
in the Firmament, or circles of Heauen,
and by theyr coniunctions, oppositions,
and

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and other aspects of the one to the other. Of this cause I do not chinke it needful heere to speake: especially in such maner as the Astronomers doe: who by their Echnical phrases, and kindes of speache in their Almanackes, and Prognostications, doe seeme to fauour or foster the Idolatrie of the Heathen: who worshipped those celestial Creatures, as Gods. For they speake of them, eyther as of Gods, or at the leaste as of living P̄sones, endued with reason, and beyng in great power and anthoritie. Moreouer, where as they write their Prognostications to the vse of the unlearned, I knowe not to what purpose they set downe the motions of the Planets, in their termes of art, only knownen to them selues. If the art bee profitable for Phisicke, let them keepe it to themselves, and vse it in their practises: if it bee profitable for husbandrie, let them write that onely which is according to the capacitie of husbandmen: Which beyng doone, I chinke husbandmen shall haue litle vse of their writings.

For althoough husbandrie did (perhaps) first

of the Pestilence.

first proceede of the knowledge of Astro-
nomie, as diuerse other trades necessarie
for the life of man haue their beginning
of Geometrie, and natural philosophie:
yet I thinke husbandmen and men of o-
ther faculties, which are alcogether ig-
norant in these Artes, are more skilfull &
wyse, through their dayly practise, in the
use therof, then they themselves that are
professours of the Artes. Thus much by
the way, by occaſion of the ſeconde cauſe
of the Pestilence.

The third Chapter ſheweth the thirde cauſe of the Pestilence.

The thirde cauſe, (which more pro-
perly belongeth to Phisicke,) is the
corruption of the Aire: which beynge
corrupted is apt to infecte mans body.
For euery man that liueth, draweth the
breath which we haue, of the aire rounde
about vs. If it be ſtinking, venomous,
& corrupt, the body of man that is neere
to it, is in daunger of corruption, wherof
oftentimes is ingendred the Pestilence.
The aire is corrupt, either generally in
diuerſe

diverse Cities, or Countries; or particu-
larly, in some one place.

Generally, (as Astronomers write,) by
an euill constellation, or by the filchy ma-
ter of a Comete, caused by the constellati-
on: Particularly, in a fewe houses, or
streetes, through the stenche of chanelles,
of filchie douning, of carion, of standing
puddles and stinking waters, of seeges
or stinking privies, of sheeding of mans
blood, and of dead bodies not deeply
buried, (which happeneth among soli-
dours,) of common pissing places, and
such like. Finally, a great company dwel-
ling or lying in a small roome, (especial-
ly if those roomes bee not very cleanly
kept, and perfumed) do ingender a cor-
rupt aire, apt to infecte those that are in
it: th infected persōs, & their infectious
clothes, may infect a whole city, and the
city may infect the countrie that resor-
zeth unto it, or unto the which the inha-
bitantes thereof doe resore. For a veno-
mons aire is like unto fire: whiche bor-
neth that is nigh unto it: if the matter
be apt to take fire. Whereby it commeth
to passe sometimes, that as a little spark

con-

of the Pestilence.

consumeth a whole Towne: so one house, or streete infecteth the whole Citie and Countrie rounde about it: the persons I meane of the Cite and Countrie, that come within the compasse of the infectious ayre: if their bodyes be apte to bee infected. I say a venomous ayre infecteth not all, but those onely, whose bodyes are apt to be infected. For if the aire were of power to infect all that come within the compasse of it, then in a generall corruption of the ayre, none shoulde escape infection, which commeth not to passe. For as fire burneth, but not Yron and stone, as it doth strawe, cole, and wood: so a corrupt ayre hath power to infecte, but those bodyes onely, that are apt to receiue the venomous operation thereof. Therefore unlesse vnto this thirde cause of the Pestilence, the fourth bee added, it is of no force.

The fourth chapter sheweth the fourth cause of the Pestilence.

THE fourth cause is the aptnesse of mans body, through euil humoris

I speake of the
ordinarie wor-
king of God,
which I would
alwayes haue so
to be vnderstood
that it bee no.
thing prejudici-
all to his miracu-
lous operation,

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to receive the effect of a venomous ayre, putrifying, and corrupting the bodie: whereof the disease is ingendered. The bodie is made apt to bee infected by the abuse of chinges not naturall (as Physcions tearme them,) that is to say: by taking of meate and drinke out of mea-
sure, speciallly by feeding of many dishes at one meale, or by to much lack of good nourishing meate, by to much sleepe, or watching, by too much labour, or ease. Finally, by to much anger, greefe of minde, and feare of the disease. As all these chinges are daungerous: so the last is sufficient of it selfe to infect the bodie, and consequently to bring death: as I haue heard it declared by diuerse exam-
ples.

Hicherto, I haue shewed of what chinges cheefly the Plague doth proceed: to the ende that every man may the bet-
ter escape it: from the which there is no better preseruative, then to auoyde the causes.

For, as it is an old saying: so every man may easily percevve it to bee true: *Subiacta causa, tollitur effectus.* Whe-
cause

of the Pestilence.

cause is remooued, the effecte followeth not. If the cause of warre bee taken away, wee shall haue peace: so if wee auoyde the cause of sickenesse, wee shall haue health. If fire bee not layde to the woode, it can not burne: so if there be nothing that bringeth, or causeth the plague wee can not bee infected. Therefore it serueth our turne verie much, to knowe the causes thereof.

For it is a very true saying: *Felix qui potuit rerum cognoscere causas.* He is happy that can understand the causes of things. By vnderstandinge the causes of good things, we may the more easily obteyn that, which is profitable for vs: and by vnderstandinge the causes of euil things wee may the more easily auoyde that, which is hurtfull vnto vs.

Therefore, I haue set downe the causes of the Plague. Nowe, it followeth, that I wryte of the preseruatiues, wherby a man may bee keept frō this disease.

B.ij. The

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The fist Chapter, wherin is mentioned a preseruatiue against the first cause of the Pestilence.

In this part wee must haue an eye to the causes. For except the preseruatiues be of force, and also contrary, or (as I may say) enemies to the causes: they cannot preuaile against them. For preseruatiues are to the causes of diseases, as watchmen are to theeuers. If the watchmen bee strong inough, and also haue a minde to resist the Theeuers, they will keepe the house from robbing: but if they lacke strength, or if they consent unto the robbers, and let them haue their purpose: they rather doe harme then good to him þ appointe them to watch. So the preseruatiues muste bee such, as are contrarie to the causes of diseases, and able to resist them, or else they can not keepe a man from sickenesse. The first cause of the plague is sinne. Therefore it is requisit (if possibly it might be) that we did in all pointes abstaine from it. But for as much as the corrupcion of our fleshe is such, that wee sinne often times,

of the Pestilence.

times, and there is no man living that without Pharisaicall, Papisticall, and phantasticall arrogancie can say, he is voyde of wickednesse: it remaineth that with all speede before the ripenesse of our sinne stir vp Gods wrath against vs to plague vs: it remaineth (I say) that we purge, and cleanse our selues from all sinne and wickednesse. Sinnes are either publique or private. Publike offences, or (to speake more properly) offences that are committed by a multitude, openly, so that they are manifest to the eyes of all men, must be purged by publique authoritie: and Private, or secret offences, every private man must seeke to purge of him selfe. Although I knowe, that of the two, Publique offences are more daungerous, as the which are cause of warre, famine, and pestilence, of captiuitie, of the spoyle of mens goods, of destruction of the people, and of the subuersion of Kingdomes. Yet, forasmuche as it pertaineth not to my purpose, in this treatise, to speake of these offences, I let them passe. For as in many things pertaining to Physicke,

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I referre the richer sorte to the counsell
of the learned Physicions: so in this ma-
ter, I referre them that are in Authori-
tie, to the Sermons, and writings of the
learned diuines. But as it doth little good
to cut of the toppes of weedes in a gar-
den, and not to digge vp the root, because
moste commonly they will come vp hic-
ker then they did before: so it is almoste
a labour in bayne, to shewe meanes how
to purge the wickednes of priuate men,
vnlesse Publique offences bee firste cu-
red. For as from the roote commeth nou-
rishment to herbes, both good and bad,
whereby they growe, and flourish: so by
Publique offences, the wickednes of pri-
uate men is increased, and mainteyned,
or at the least so hidde and couered, that
it can not bee perceiued. These offences,
which I call Publique, doe annoy the
whole bodie, not without some greefe of
the principall members of the Common-
weale: which being uncured, I perswade
my selfe, that the operation of my poore
medicines, prescribed unto the inferiour
partes, will be verie small. Therefore, I
wiske all them that are in Authorite, to
ask

of the Pestilence.

aske counsell of God, who speakest unto us in his woord. If they be not studentes of Diuinitie, and therefore mistrust their owne iudgement, let them resorte to sermons, and to the writings of the learned Diuines. Let them aske of the whether these daily customes of running to playes, and enterludes, and to bearebaulings, aswell vpon the Sabbath day, obteined for the seruice of God, as vpon other dayes appointed for men to work: whether daily haunting of Taverns, and Alehouses, both early in the morning, & in the afternoone: whereof proeedeth drunckenes, the cause of much mischief: whether common dicing, and other idle and hurtfull pastimes, whether resorting to harclots companie doe displease God, and p̄cōuoke him to plague vs, or no?

Let them aske of them, whether that playes vpon the Sundayes be godlie exercises, fitte for the sanctification of the Sabbath day, or no: unto the which, light persons for the most part resorte: where (through light communication of one with another,) occasion is ministred of further inconuenience: which is not so

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secret, nor so small, but that honest men
doe both perceiue it and speake of it. Fi-
nally, let the Magistrates aske of the
godly Preachers, whether they that re-
sorte dayly to Bearebaitings, are not as
well worthy to bee whipped out of a
Common weale as those vagrant per-
sons, which will not worke, and yet seeke
to live vpon other mens labours. For if
search were made, it would bee founde,
that no small number of them that haue
the Beare gardens, are not of any greate
wealth, and yet they spende their money,
and leise their time, whiche shoulde ra-
ther bee bestowed in labouring for the
maintenance of them selues, and their
familie. But (as I said) referring them
that are in autoritie, to the counsell of
the learned Divines, for the redresse of
these, and such like matters, I let them
passe: and will speake of priuate wicked-
nesse.

The sixth Chapter sheweth briefly,
howe priuate wickednesse
may be purged.

10
Dab

of the Pestilence.

Had I not said that I mind not to be ouerlong, or curious, some woulde looke heere that I should sette downe all kinde of priuate, or secrete offences. For in Physicke, they that are learned in the Arte, doe first shewe the disease, what it is, and after the preseruatiues, and medicines for the same. The like order in other Artes is commendable. But if I followe it, I shall make a large volume contrarie to my promise. Therefore, as in other places, I omitte manie things: so in this, I will referre the godly Reader to the writings of the Euangelistes, Prophets, and Apostles, and to the sermons of learned men, and will onely set downe that which is written in Ecclesiasticus, in the which booke, Jesus the sonne of Sirach hath these wordes: *Eccl. 38.9.* My sonne faile not in thy sickenesse, but pray unto the Lorde, and hee will make thee whole: leaue off from sinne, and order thine handes aright, and cleane thy heart from all wickednesse.

Here the wise man teacheth vs two thinges, which are medicines in tyme of the Pestilence, & preseruatiues before

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it commeth: that is to say, Prayer, and Repentance. Repentance, (whiche chiefly consisteth in forsaking of wickednesse, and amendment of life,) must goe before: then our Prayer that followeth, shall be acceptable vnto God.

Psal. 34.15.
I. Pet. 3.12.
Psal. 66.18.
Ezay. 55.7.

For his eyes are vpon the righteous, and his eares are open vnto their prayers: but sinners hee will not heare. Although all men are sinners, yet when we repent, God putteth away our sinne, and we are accounted as righteous in his sight. In this case if we pray vnto him, he will graunt vs those thinges that are convenient for vs. What are the partes of Repentance, howe we ought to pray, and other circumstaunces belonging to these thinges, the ignorant Reader hath to learne, as is aforesaid.

This may be sufficient in this shorte treatise, for the preseruatiues against the first cause of the Pestilence.

The seventh Chapter sheweth the preseruatiues against the second cause of the Pestilence.

The

of the Pestilence.

The seconde is linked to the first, and last causes, as the effect of the one, and cause of the other. For the euill constellation causeth an infectious aire, and an apnēsie of mannes boode to receiue the effecte thereof: which constelation is not so muche euill of it selfe, as Per accidens: because wee are sinners. But if the Astronomers dare say, that the Starres, or the motion of them (created of G D D from the beginning,) which maketh the constelation, is euill of it selfe, (the trueth thereof I referre to the Diuines to discutte;) yet I dare say, that the operation thereof, coulde haue no force to the hurt of man, if wee were his faythful seruauntes, and did continually walke in his commaundementes. For unto the children of G D D it is sayd: Feare not the signes of Heauen. So little cause Iere. 10. 2. haue they to feare the signes of Heauen, that for their sakes G D D altereth the course of the Starres, which he himselfe created. For the commoditie of the Israelites, he stayed the course of the

Sunne,

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Josua. 10. 13.

Ecclesi. 46. 4.

2. King. 20. 11.

Ezay. 38. 8.

The wondrefull
miracle, wrought
for a signe of
health vnto He-
zechias, was no-
ted at the same
time (as may bee
thought) of the
Astronomers at
Babylon, a thou-
sand miles from
Hierusalem,

where Hezechias
dwelled, and
therefore the
king of Babylon
sent to Hierusa-
lem to enquire
of it.

2. Chro. 32. 31.

Exod. 7. 8. 9.

10. 12. and 14.

Exod. 15. 16.

and 17.

Josua 3. 16.

Exod. 14. 21.

Josua. 10. 11.

Sunne, so that one day was as long as
two. For Hezechias sake he brought the
Sunne tenne degrees backe. In that text
where this is written, if a degree be ta-
ken as Astronomers take it, and as I do
take it, for the thirteenth part of a signe in
the firmament, it may bee thought, that
that moneth was tenne dayes longer
then other monethes are. If it were so, it
is no more wonderfull then other miracles,
which God hath wrought for his chil-
dren.

For where as the Egyptians were
plagued with tenne grievous plagues,
the Israelites, God his chosen people,
which dwelled harde by them, were not
touched therewith. And for their sakes
hee made the bitter waters sweete, and
gave them drinke out of a rocke, and
foode from heaven. For their sakes hee
made the waters of the river Jordan goe
backe: peare, and the waters of the great
sea. He made the sea drye ground, so that
his people went safelie through the mid-
dest thereof. For their sakes he sent haile-
stones from heaven, and smote the enim-
ties. For the three young mens sakes,
that

of the Pestilence.

that woulde not bowe downe to the I.^{Dan.3.25.} mage, that the idolatrous king had com- manded to be worshipped: God turned the heate of the fire from them, vpon their enimies, that put them into the boate burning ouen. For Daniels sake, who woulde not worshippe the Idoll Bel, nor the Dragon: God stopped seuen Lions mouthes, into whose den hee was put: which Lions, though they were kept without meat seuen dayes, yet they ne- ver opened their mouth against Daniel: In the meane time, God prouided suste- naunce for him. These and many other like wonderfull woorkes of Almighty God, are written for our learning, that we worshipping him aright, might haue confidence in him without feare, what so- ever the signes of the heauens doe threa- ten against vs.

For if God for the commodicie of his children, alter the course of the starres, & of the waters: if for their commodicie, bee quench the heate of the fire, and stay the rage of the fierce and hungry Lions, if bee wonderfully preserue them from plagues, and slay their enimies: wee may

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10.13. Iosua.

4.6.4. Ecclesi.

2. King. 20.11.

8.8. Esay.

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3.2.3.1. 2. Chro.

7.8.9. Exod.

10.12. and 14. 10.12.

Exod. 15.16. and 17.

3.16. Iosua.

14.21. Exod.

10.11. Iosua.

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which dwelled harde by them, were not
touched therewith. And for their sakes
hee made the bitter waters sweete, and
gaue them drinke out of a rocke, and
foode from heauen. For their sakes hee
made the waters of the riuer Jordan goe
backe: yea, and the waters of the great
sea. He made the sea dry ground, so that
his people went safelie through the mid-
dest thereof. For their sakes he sent halle-
stones from heauen, and slue the ir eni-
mies. For the three young mens sakes,
that

of the Pestilence.

that woulde not bowe downe to the I.^{Dan.3.25.} mage, that the idolatrous king had com- manded to be worshipped: God turned the heate of the fire from them, vpon their enimies, that put them into the boate burning ouen. For Daniels sake, who woulde not worshippe the Idoll Bel, nor the Dragon: God stopped seuen Lions mouthes, into whose den hee was put: which Lions, though they were kept without meate seuen dayes, yet they ne- ver opened their mouth against Daniel: In the meane time, God prouided suste- naunce for him. These and many other like wonderfull woorkes of Almighty God, are written for our learning, that we worshipping him aright, might haue confidence in him without feare, what so- ever the signes of the heauens doe chea- ten against vs.

For if God for the commodicie of his childdren, alter the course of the starres, & of the waters: if for their commodicie, bee quench the heate of the fire, and stay the rage of the fierce and hungrie Lions, if hee wonderfully preserue them from plagues, and slay their enemies: wee

may

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may be sure, if wee forſake our wicked-
nesse, and keepe his lawes, the operation
of the ſtarres ſhall haue no force to hurt
vs. Therefore it followeth, that the ſame
preſeruacies, which ſertie againſt the
firſt cauſe of the Pēſtilence, that is to ſay
Repentance, and Prayer, are very good,
and available againſt an euill conſtella-
tion: the which beeing well uſed, the o-
ther that are to bee taken againſt the
thirde, and fourth causes, will take the
better effect.

This that I haue ſayde, the Astro-
nomers will not denie. And if they giue
anie other preſeruaciuſe againſt the ſe-
conde cauſe, then this which I haue ſette
downe, I thinke it ſuperfluous and vaine:
as I doe all the publishing of their prac-
tices Astronomicall, ouer and aboue that,
which it teacheth vs, to diſcern one
time of the yeare from another, and to
direcſ men from place to place, from ſea
to ſea, from land to land, and from coun-
trie to countrie. Some reaſon of my op-
nion I haue alreadie giuen: unto the
which I adde, that in diuerſe poſttes, it
draweth mens mindes from depending

upon

of the Pestilence.

upon Gods prouidence, and moueth them
to direct their actions by the motions
of the Starres. Therefore I doe not
thinke their art necessarie, or profitable
in a Christian common weale, fur-
ther then is aforesayde. I thinke ra-
ther, that the burning of their Bookes
woulde bee as acceptable a sacrifice to
GOD, as that of the Ephesians : *Actes. 17.19.*
whose Bookes of curios Artes con-
sumed with fire, were valued at fiftie
thousande peeces of siluer. For their
Arte is unlawfull, and forbidden by
GOD his lawe, in these wordes fol-
lowing. If a man, or woman, haue a
sprite of divination, or souchsaying in
them, they shall die the death, they shall
stone them to dease, their bloude shall be
vpon them. *Leuit. 20.17.*

Let none of them bee founde among
you, that makeh his sonne or his daugh-
ter goe through the fire, or that vsech
witchcraft, or is a regarde of times, or a
marker of the flying of foules, or a sorce-
rer, or a charmer, or that counselleth with
spirites, or a souchsayer, or that asketh
counsell at the deade. *Deut. 18.10.*

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If they say that no clause, in these sentences, maketh against their Arie, (I meane divination, or iudicall Astronomie) I doubt not, but that the Hebrew Grammarians will easily proue the contrarie, by the signification of the Hebrew wordes, out of the which language, these lawes of God are translated. If this question did perctene to my purpose, I woulde stande longer bpon it: but I let it passe, and will returne to my persuauies.

The eight Chapter sheweth the preseruatiues against the thirde cause the Pestilence.

The thirde cause was saide to bee the corruption of the aire. The preseruatiue is to auoyde, as much as may be, those things aforesayde, that cause corruption. In the which good heed must be taken of clothes, and also of dogges, & cattes, that haunt infected places. Sir Thomas Eliot in his Castle of health, sayth, It hath beene seene, that infected stuffe lying in a cofer last shute for the space

of the Pestilence.

space of two yeares, and then being opened, hath infected those that stood nigh it, who soone after died. And he that willetth to kill al the dogges, (vnlesse they be tied vp) in time of infection, giueth not the worst counsell. Not many yeares since, I knewe a Glouer in Dxford, who with his familie, to the number of ten or eleuen persons died of the plague: which was sayde to bee brought into the houise by a dogge skinne that his wife bought, when the disease was in the Cittie. It is good therefore, when it is in ane houise, well to aire in the Sunne, or at the fire, the clothes that the infected persons doe weare, that they lie in, or that are neare vnto them. For the fire is a good purger of euill ayres: it is of force to drawe the venome thereof vnto it, and to consume it. So that if the fire be betweene a man, and the infected person or place, it taketh awaie the force of the euill aire.

Therefore the counsaile of Physicons is, to make a fire at all times, especially in the Morning, and Evening, in the houses, and also without in the streetes,

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where the disease reigned. It is written
that the famous physician Hippocrates,
was a mean to preserue the Citie and
Countrie of Athens from the daunger of
the Pestilence, by making great fires
in the streetes, and all about the towne
by night: at which time (because of the
absence of the Sunne) the ayre was
most contagious: whereby the inhabi-
tants were deliuered from certain death,
which they were perswaded should haue
come among them. I say not as some ig-
norantly doe, nor as the Athenians
(which knewe not GOD) thought, that
Hippocrates preserued the Citie: but
that he was a mean to preserue it, by the
ordinaunce of God, who as many times
miraculously, so for the most part, wooy-
keth by ordinarie meanes, who hath gi-
uen to herbes, and other his creatures,
virtue to expell diseases: and also hath
given unto men knowledge and under-
standing thereof, which hee bleseth as
his instrumentes, wherewich he wooy-
keth, when, and vpon whom it pleaseth
him.

This I write by the way, that when
she

of the Pestilence.

the vertues of herbes, and other God's creatures are mentioned, wee depende chiefly vpon his prouidence, and alwayes with the eyes of our fayth looke vpon him, as the chiefe woorker of all good things, without whom nothing can take effect to our commoditie. With this minde wee may bee holde to seeke to the phisicion, and to vse suche thinges as God hath created for our health. Contrariwise, if a man refuse them in time of necessitie, when the phisition is readie to minister them after this sort: I take him to be a tempter of God, or as one accessarie to his owne death. After this sort I counsell all men against the thirde cause of the Pestilence, to vse the fire, vpon to the which it is good to adde perfumes of Juniper, Incense, & such like: & as the time of the yere serueth, greene boughes, sweete floures, and herbes are to bee set and strewed in the houses, and streetes: as well where the disease raigneth now, as in places infected.

Finally, it is good to hold in the mouth, and to vise of the Orange peele, or of the

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roote of the herbe called Angelica. Here
note by the way, that where I say, or
signifie, that persons or places infected
must be auoyded: I counsell not any man
whose vocation requireth, or the necessi-
tie of the diseased, or charicie bindeth to
bee present with the infected: I counsell
them not (I say) to absent them selues
from them: But rather to pferre the
commandement of G D D before their
owne safegarde, vsing such thinges as
G D D hath ordeyned for the preseruati-
on of mans health. For in so doing their
life shall be nothing the shorer.

The nienth Chapter speaketh of the
preseruatiues against the fourth cause
of the Plague.

I Saide the fourth cause of this disease
is, the aptnes of mans body to receutre
the effect of a corrupt aire: for preserua-
tion whereof, those thinges aforesayde
must bee auoyded, which ingender euill
humours, or otherwise make the bodie
unable to expell euill aires.

Q The fift of these is the taking of
meate,

of the Pestilence.

meate, and drinke out of measure, and too much lacke of it. Of the former the riche are in daunger : by the latter the poore are pinched. But the riche can finde meanes by purgations to expel the superfluitie of euill humours : which in time of necessarie is verie requisite. Howbeit it is a common saying, that manie purgations, and other such euacuations, doe weaken the bodie, diminish the naturall moysture that prolongeth life, and therefore hasten death.

For the auoyding of which inconuenience, I woulde shewe them a better remedie, if they could learne it : and that is this : That they diminishe some part of their excesse, and give it to their honest neighbours that cannot worke : and also to them that labour, whose charge is such, that they are not able to mainteining their familie.

This is more healthfull for them selues, better for a common weale, and more acceptable to GOD. Further of this matter I neede not to write : For the meaner sorte, that labour truely in that trade, whiche GOD hath appointed

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them, haue not much to feare the corrup-
tion of their bodies: who must eate, and
drinke, sleepe, and watch, laboure and rest,
as they may, and take such medicines as
they are able. I knowe that against this
cause, and the former, the learned Physi-
cions prescribe manie preseruatiues,
curious, and costly, as choise of meates
and drynkes, perfumes, sauours, thinges
to be eaten, and drinke, thinges to wash
the teeth, handes, face, and heade, let-
ting of bloode, purgations by pouders,
pilles, and electuaries, and such like.
They that are able, and willing to take
these thinges, (if they haue not a Physi-
cion at hande) may understande them by
the booke of those learned men, that
haue alreadie written of this matter:
namely, Sir Thomas Eliot, D. Faire,
and diuers other.

Therefore commending vnto the rea-
der, for this purpose, onely the herbe
Carduus Benedictus (the vertues wher-
of are hereafter sette downe,) I make an
ende of this part of my treatise.

of the Pestilence.

The tenth Chapter sheweth the tokens, whereby a sicke man may understand, whether hee bee infected with the plague, or no.

The next part is to be declared, what are the tokens, which shew that a man is infected with the plague. First, for the most part, there appeareth about the eare or necke, or vnder the arme holes, or about the flanke of the infected person, an Apostume, or Swelling, with a Feuer, or Ague: or in some other part of the bodie, a greene, blacke, or euill coloured soze. This (I say) appeareth for the most part, but not alwayes. Therefore, for the moxe certeintie, the other tokens following must be considered. An other token is, a great pricking and shooting in the bodie, especially in those foresaid places, the necke, arme holes and flankes. The thirde is an outragious heate within the bodie, as if a man were in the fire: & yet oftentimes the outward parts are so cold that it makech a man to shake, as if hee were in a Feuer. This inward heate is joyned with much heauinesse of the head:

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drynesse of the mouth, and extreme chritt. Wherevpon, in some followeth a mer-ueilous desire to sleepe, so that they can not be kept waking: other some can not sleepe, but are out of quiet, and rauie as though they were fallen into a þþrensie, or are like them that doate. Other signes are, hardnesse to drawe the breaþ, or muche labour to take winde: which in some is so straight, that they can scarce speake. Also the breaþ stinking, great paine of the heade, faintnes, sluggishnes, weakness of the limmes, the bodie verie heauie & dul, the sweate stinking, the pul-les beating thicke, small and deepe, an- guish & pensiuenes of minde, paine in the mouth of þþ stomach, no appetite to meat, often vomiting, the vomite being bitter and of diuerse colours, bitternesse, and blacknesse, or yellownesse, and drynesse of the tongue, the vñe much like unto beastes stale, troubled, thicke, and stinking, or at the first like cleane wa-ter, then blackish, and at the last trou-bled, and for the moste part without a-rie residence, chaunging of sight, so that ther conuenteth sometimes to the pati- entes

of the Pestilence.

entes eyes, as it were a yellowe colour, and sometimes, all that he beholdeþ hee thinketh to be greene, paine of the mouth or an unnaturall tast, bitter, sower, or stinking. These are the principall signes of infection: and yet not certaine tokens of the Plague. For it may be sometimes in a man without any of them: and also some of these tokens are in many, that are not infected with this disease. Where it is not impertinent to note, that where the Plague reigneth, there are scarsly any other diseases besides, or if there be, they will shortly after bee turned into it. This is the opinion of learned Physcians & seemeth to agree with reason. For if euill humours, make a man apt to receive infection: it is no marvel that they which are diseased (because their sicknesse procedeth of corruptiō in the body) be infected with the Pestilence, if they come within the compasse of the venomous aire. Therefore D. Faire in his treatise of the Pestilence saith for a certaintie: That childe so ever is vexed with the boomes, in time of the Plague, is infected with it. For it is a matter (saith hee)

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so disposed to the Pestilence, as Brimstone is to bee kindled of the fire. This may suffice, as touching the signes and tokenes of the disease.

The eleuenth Chapter speaketh of the cure of the Pestilence, and sheweth the vertues of Carduus Benedictus.

Looke as for preseruatiues, so for the cure of this disease, many things are prescribed of Physicions: as choyce of meates, perfumes, letting of blood, cupping, vomiting, electuaries, pilles, potions, pouders, and plaisters: al which (as ouer costlie) I omit: which they, that are disposed, may understand in other mens writings. I minde onely to set downe the vertues of two herbes, v^z. Carduus Benedictus, and Angelica: which being knowne, as they may help against many infirmities, so they are much commended, both as preseruatiues, & medicines against this disease. Howbeit, it seemeth they were knowne but of late yeares. For Doctor Turner writteh of them,

among

of the Pestilence.

among those whereof there is no mention made of Dioscorides, Galen, Plinie, and other old Authours. Also that which he wryteth expressely of Carduus Benedictus, doth signifie the same. Although (satch he) diuers of the later writers, haue gone about to make Carduus Benedictus, a kinde of Atractilis: yet for all that, the descriptio is found not perfectly to agree vnto it. It is written that it was sent out of India, vnto the Emperour Fredericke, as a very precious medicine against many diseases, and greefes. It is called in English most commonely, Cardo Benedictus: & in Italian, Herba Turcha. Thus he wryteth of the Herbe, and after sheweth the vertues therof out of the later writers.

Of this name there were five Emperours, the first of them began his reigne within these 430 yeares: that was aboue. 5100. yeares after the creation of the worlde.

The

The vertues of Carduus

Benedictus, that is to say in English, The blessed Thistle: which for the operation and great efficacie, that God hath giuen unto it, may well be so called: the properties whereof are diligently gathered out of D. Turners Herball, and other writers, and partly proceeded by the gatherers.

First, it helpeth the head and the partes thereof.



HE herbe eaten, or the poulder, or iuice of the herb drinke keepeth a man from the headache, & megrim. And also drineth it away when it is gotten. Beeing taken in meate, or drinke, it is good against diaresse, and the swimming giddines of the head, it comforteth the brain, sharpeneth the wit, strengtheneth memory, it is a singular remedie against deafenesse: for it amendeth thick hearing. It prouoketh sleepe. The iuice of it layde unto the eyz, quickeneth the sight: Also the wa-

of Carduus Benedictus.

ter in the which the powder, or herbe dryed is steeped, hath the same effecte, if the eyes be washed therewith. The herbe eaten, is good for the same purpose. The water or iuyce dropped into the eyes cureth the redenesse, bloodshotten, and stinging of them.

And some write, that it doeth strengthen the teeth, they beeing washed & rubbed with a cloch dipped in the water or iuyce thereof. The powder stauncheth blood, that floweth out of the nose, being applied to the place.

Secondly, it helpeth the stomake.

The broth of the herbe, otherwise called decoction, dronke in wine is good for an euill stomake, it helpeth a weake stomake, and causeth an appitite to meate. Also the wine where in it hath beene boyled, doth cleanse and mundifie the infected stomake. The Powder thereof eaten with Honey, or drunk in Wine, doth ripe a digest colde flegme, purgeth & bringeth up that which is in the breast, scouring the same of grosse humours, and causeth

The Vertues

causeth to fetch breath more easily. The herbe chewed in the mouth, healeth the stinche of the breath.

Thirdly, it helpeth the heart.

The pouder being taken before a man be infected, preserueth him from the pestilence. And a dramme of it, or a Wall-nutte shell full, taken immediately after a man feeleth himself infected, expelleth the venome of the pestilenc infection fro the heart: so that if a man sweate afterward, hee shalbe deliuered incontinent. The same effect hath the herbe, boyled in wine, or in the wine of a healthfull man child, & dronke. I meane the decoction, or liquor, from the which the herbe is strained, after that it hath bene boyled therin.

The leaues, pouder, iuyce, or water of the herbe dronke, and the pacient well couered with clothes, and sweating three houres, expelleth all popson taken in at the mouth, and other corruptiō, that doeth hurte and annoy the heart.

Finally

of Carduus Benedictus.

Finally, it helpeth the Liuer, Lungen,
and other partes of the
bodie.

The herbe boyled in wyne, & dronke hote, about a quarter of an houre before the fit, and the pacient afterward wel couered in the bed, druneth away al agues. The pouder & water of the herbe drunke with wyne, hath the same effecte. The iuyce drunke with wyne, is good against shott wind, & the diseases of the Lungen. Also it is good against the ach in the body: it strengtheneth the members of the whole body. The herbe boyled in the bryne of a healthful manchilde, and drunke, doth helpe against the Dropsie: breaketh all Apostumes: maistereth the falling sicknesse. The pouder eaten or drunke, helpeth against the stiches in the side. It is also good for them, that beginne to haue the Consumption, called the Pritsche. The herbe eaten, doeth strengthen the trembling and palsie members. The pouder ministred in a Glister, helpeth against the Collick, & other diseases of the guts. The water drunk, hath the same effect.

The Vertues

fect. The iuyce dronke with wine, or the herbe boyled in wine, and dronke hote, b^reaketh the stone, and drincketh out gravel: being sodden in water, and the patient sitting ouer it, so that the hote poure may come vnto the diseased place, it helpeth againstste the same infirmitie. After the same manner beeing vsed, it is good against the greene sicknesse. Also it healeth the griping paynes of the bellie: it openeth the stoppyng of the members, pearceth and causeth vayne. The leaues boyled in wyne, and dronke as is aforesaide, prouoke sweate, consume the euill bloode, and ingender the good. Also the wyne, or water, in the which the herbe is boyled, beeing dronke, consumeth the euill humours, and preserueth the good. It is good for one that is brused with a fall, or otherwyse. The leaues, iuyce, broth, pouder, and water of the hearbe, is very good to heale the canker, & olde rotten festered sores. The leaues brused, or pounded, & laid to, are good against burnings, hote swellings, carbuncles, and sores that be hard to bee cured, especially for them of the pestilence: and also they

of Carduus Benedictus.

are good to heale the bictinges of venomous wormes, and serpentes, or creeping beastes. Finally, the downe commynge of the flowers thercof, when the seede is ripe, doth heale cuttes and new wounds, without payne.

Thus much of Carduus Benedictus, gathered out of the Herbals of divers learned men, which although it may be sufficient: yet I haue thought good here to sette downe that, which two painefull and skilful Phisicions, Matthiolus, and Fuchsius, haue written hereof in Latine: whose woordes, as (perhaps) they may bring some credite to that whiche is alreadie written: so in them some thing more may be learned, or at the least somthing is uttered for the better understandyng of that aforesaide. Their woordes in Englishe are as followeth.

The properties of Carduus Benedictus out of Matthiolus.

Carduus Benedictus, is a plante of greate name, & fame, especially against the Pestilence, and also agaynst deadly

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The Vertues

poysons : as well taken inwardly, as laid outwardly to the stingings, and bittings of venomous beastes. They are healed with this herbe, that are sicke of a quarcaine, or other Agues that come with a colde : and that by the drinking of the decoction, or stilled water, or a dramme of the pouder in like maner being drunk, it helpeth infarts that are troubled with the falling sicknesse. The decoction taken in Wine, doth mitigate the paine of the guttes, and reines, and other grieves of the bellie: It prouoketh sweat: It killeth the wormes, and helpeth agaynst other diseases of the Wombe. The herbe it selfe, as well green, as dried, doth dronke & laide outwardly to the griefe, doth breake the grieuous & swelling sores called Ulcers: (that is, such as breede in the flesh, without any outwarde cause, as a stripe with a weapon, or biting of a beast,) & covereth the flesh with skinne. Therfore, it is mingled with the drinke made of Guacum, Wine, and Water, for them that haue the Frenche pockes. Thus muche Matchiolus.

The

of Carduus Benedictus.

The Properties of Carduus Benedictus, out of Fuchsius.

Carduus Benedictus taketh away þ stoppings of the inward Bowels: it prouoketh þ sine: breaketh the stone: and healeth sores, chiefly of the Lungen: and helpeth them that are stung of venomous beastes. They say also, that they are not infected, that take it in their meate, or drinke, before they come into the euill ayre: and many doe perswade themselves, that it muche helpeth them that are alreadie infected. Moreover, all men agree vpon this: that it is a remedy against the bitings of Serpents & Scorpions. Finally, the later writers say, that it cureth very greate paynes of the head, taketh away giddines, recouereth the memorie, being taken in meate or drinke: also that it healeth festering sores, especially of the þappes and Teates, if the powder thereof be laide vpon it. Thus muche Fuchsius.

By this we may understand, with how great vertue God hath indued, and (as I may say) hath blessed this herbe. It hel-

D 2. peth

The Vertues

perch the bodie within, and without. It helpeth almooste all the principall mem bers of the body: as the brayne, the heart, the stomack, the liuer, lungs, & kidneyes. I may say it is a preseruatiue agaynst all diseases: for it pouroketh sweate, wherby the bodie is purged of much corruption, which doth breed diseases. Also it expelleth all venome and infection. It consumeth euill blood, and all naughtie humours, whereof all diseases are ingen dered. Therefore geuing God thanks for his goodnesse, which hath gauen vs this herbe, and all other chinges for our com moditie, let vs use it as neede shall re quire.

The twelfth Chapter sheweth, how Carduus Benedictus may be take.

Here is to be noted, that we may use this herb, & enjoy the vertues therof fourre maner wayes. First, in the greene leafes: secondly, in the pouder: thirdly, in the iuyce: and fourthly, in the distilled water. Unto these may bee adde the li quo, in the whiche the herbe is boyled. For the most part, the vertue that is in the one, is in them all: so that in boyles disease

of Carduus Benedictus.

diseases, for the which the herbe is medicinable, for lack of the one, a man may use the other. The greene leafe may be taken with breade and butter, as we use to take Sage and Parsley in a morning to breakfast. And if it seeme too bitter in the tast, it may be taken with hony in steede of butter. It may be also taken in porage boyled among other herbes. Finally, being shred small, it may be verie well drunke with Ale, Beere, or Wine: specially posset Ale, or burnt Wine. It is given sometimes in Beere with some Aqua Composita put to it, & that without any harme, when the stomake of the Patient is weake, and he not troubled with any hot disease. The iuyce of it is either outwardely applid to the bodie, (as is also the leafe, powder, and water sometimes) or else it is received by the mouth into the bodie.

Being received into the body, it may bee taken in Porage, such as the greene leafe: or with Wine, whiche if it bee burned and drunke hotte, it is the better. If you list, you may boyle it with Wine, & Honey, or Sugart to make it sweete, and

The Properties

then drinke it warme.

The powder may be taken with honie
vpon a kniues point, or with bread and
Honie if you list, or else it may be dronke
in Ale, beere, or wine. The distilled wa-
ter may be dronke by it self alone, or else
with white Wine before meate, or with
Sacke after meate, especially if the sto-
macke be weake and colde.

The liquor, or broth in the whiche
the herbe is boyled, may bee made thus.
Take a quart of running water, seeth it.
& skim it, then put into it a good handfull
of the herbe, and let it boyle vntill the
better parte of the liquor bee consumed:
then drinke it with Wine, or if you list
with Honie, or Sugar, to make it the
more pleasant in the tast. Or else make a
portion on this wise: Take a good hand-
full of the leaues with an handfull of
raisons of the sunne washed and stoned,
and some sugar Candie, and Licorise spy-
ced small, boyle them all together in a
quart of water, ale, or wine if it bee too
bitter, it may bee made sweete, as is a
soysaide.

Moreover, it is to be noted, that the
powder,

of Carduus Benedictus.

powder, and water of the herbe is moste to be regarded, and especially the water: for they may be long preserued, so that a man may haue them alwayes in a readinesse to bse, as need shal require, when as he cano[n]t haue the iuyce, nor the green leafe. And the water (which only is void of bitternes) may be drunk by it selfe alone: for the stomack and taste wil beare it, and like of it as wel as of Rosewater. Nowwithstanding, if the seede bee sowne as soon as it is ripe, a man may haue the herbe both Winter and Sommer, from the time that it beginneth to grow, untill the seede were ripe againe. Therefore I counsell all them that haue Gardens, to nourish it, that they may haue it alwayes for their owne bse, and the bse of their neighbours that lacke it.

The thirtieth chapter speaketh of the time, & quantity, to be obserued in taking of Carduus Benedictus.

Here (perhaps) some man wil aske a question of p[er] time, & quantity: which things are to bee considered in taking of

The Properties

medicines. As touching the time, if it be taken for a preservatiue, it is good to take it, in the morning, or in the euening before a man goe to bed, because that is a convenient time to sweat, for him, that feeleth not himselfe greatly diseased. But if a man take it to expel anie disease: it is good to take it whēsoever he feeleth any griefe in his body, and immediatly to goe to bedde, and sweate. Howbeit, it is not necessarie vpon euery griefe to sweat, after the taking of the medicine.

As touching the quantity, a man need not be so carefull in taking this herbe, as in taking those medicines, that doe purge vehemently, by egestion, (as some terme it,) or by vomite. For in taking them, if great discretion be not vsed, in considering the time, the quantitie, and the state of a mans body, they may cause present death: or otherwise they may muche trouble a man. But in ministring this herbe, it is not so: in taking wherof, a man may vse his owne discretion, and the iudgement of his stomack.

This I counsell all men that minde to vse it, that when they, or any of theirs, are

of Angelica.

are diseased; they deferre not the time, but take it presently, as soone as it may be gotten: and that they doe not thinke it sufficient to take it once: but that they take it three or fourre times at the least.

The xiii. Chapter sheweth the properties of Angelica.

NO^W I haue written that I thinke sufficient of Carduus Benedictus, because (perhaps) enough of it cannot be gotten for them that haue neede: I will adde vnto it an other herbe of much like vertue, called Angelica, that if the one bee lacking, the other may bee taken. As touching the name, the latest writers (in my iudgement most to be credited in this matter) find no other name for it, neither in English nor Latine. Howbeit, I knowe that some, much to bee commened for their learning, & also for the publishing of the same, to the benefit of their Countrey, haue given it other names: but I thinke, by errore. If we English it as the Latine word soundeth, we may call it, Herbe Angel: or The Angelical,

The Properties

of Angelike Herbe. Upon what occasion this excellent name was first given unto it, I know not: unless it were for the excellent vertues thereof, or for that God made it knowe to man, by the ministerie of an Angell. I suppose the former cause rather to be true. Howbeit as I am not able to prooue the other: so I thinke no man can geue any good reason to the contrary. For this we know, þ God hath made his Angels ministering sp̄ites, to serue vs, for the safegarde of our soules, and also of our bodies. But upon what occasion soeuer the name was given, it is excellent, and so are the proper- ties: which be these that followe.

The vertues of Angelica, out of D. Turners Herbal.

Angelica, is hot, and drye, at the least in the thirde degree. All the later writers agree vpon this, and expe- riencē prooueth the same: that it is good against popson, pestilent aires, and the Pestilence it selfe. The practitioners of Germanie write thus of it: If any man be sodenly taken, either with any Pestilence,

of Angelica.

lence, or with any sodaine pestilence. Ague, or with too much sodaine sweating, let him drinke of the powder of the roote halfe a dramme, mingled with a dramme of Triacle, in three, or four sponefulls of the water of Angelica, distilled out of the roots, and after goe to bed, and couer him selfe well, and fast (at the least) three houres after: which yf hee doe, hee shall beginne to sweat, and by the helpe of G D D, hee shalbe deliuered from this disease. For lacke of Triacle, a man may take a whole dramme of the root of Angelica in pouder, with so much of the distilled water as is aforesaid, and it wil haue the same effect. The roote of Angelica wel steeped in Vineger, and smelld vpon in time of the pestilence: and the same Vineger beyng sometime drunke fasting, saueth a mans body from the pestilence. But in my iudgement it is better to take an Orange, or Lemmo, cut of the toppe, picke out the meate, pricke it full of small holes, put into it a peice of a Spunge, Wool, Cotton, or fine linnen Cloth, dipped in the aforesaid Vineger, and diverse times smell vnto it.

For

The Properties

For the better keeping in of the sponge,
or cotton, &c. you may fasten the top unto
it againe, with a thred, as they doe
a Cappe unto a paire of kniues. With
this you may be bolder to venture where
the Pestilence is, then yf you had a great
sort of other medicines.

The water distilled out of the rootes
of Angelica, or the pouder of the same,
is good against gnawyng & paine of the
belly, that commeth with colde, if the bo-
dy be not bounde withal. Also it is good
against al inwarde diseases: as the Plu-
rise, in the beginning, before the heate of
the inflammation be come into the body.
For it dissolueth and scattereth abred
such humors as use to geue matter to the
Plurise. Moreouer, it is good for the
diseases of the Lungen, if they come of
a colde cause: and for the Strangurion
of a colde cause, or of a stopping. It is
good for a woman that is in travail with
childe. It is good also to drine wylde a-
way that is in the body, and to ease the
paine that commeth of the seme. The
root may be sodden in water, or in wine,
as the nature of him that is sicke doeth
require

of Angelica.

require. The iuice of the roote, pue into an hollowe tooth, taketh away the ache, and so likewise doeth the distilled water put in at the eare.

Moreover, the iuyce, and the water also of Angelica, quicken the eye sight, and breaketh the litle fumes that goe ouer the eyes: wherof darknesse doeth rise. Of the rootes of Angelica, and Pyche, may be made a good Emplaster, against the buringes of madde Beastes. The water, the iuyce, or the powder of the roote, sprinkled vpon the diseased place, is a very good remedie against olde and deepe sores. For they do scowre & cleanse them, and couer the bones with flesh. The wa-
ter of the same, in a cold cause, is good to
be laid on places diseased with the goute
& Sciatica. For it stancheth the paine,
and melteth away the tough humours
that are gathered together. The seede is
of like vertue with the roote. The wilde
Angelica, that groweth here, in the lowe
woods, and by the water sides, is not of
such vertue, as the other is: Howbeit the
Surgions use to seeth the roote of it in
Waine, to heale greene wondres.

The Conclusion.

Properties, I haue gathered out of the practitioners of the Germans: I haue not as yet prooued them all my selfe, but divers of them I haue prooued, and haue founde them to be true. All these are D. Turners wordes, saying that in steede of a costly hollowe ball of Silver, Tinne, or Juniper wood, I haue set downe the peele of an Orange, or Lemon: the meate whereof is also commended by Physicions, to be both a preseruative, & a medicine, against poison, and the infection of the Pestilence.

The vertues of Angelica out of an other learned man.

The late writers say, that the rootes of Angelica are contrary to al popso, the Pestilence, & al naughtie corruption, or euil, or infected aire. If any body be infected with the Pestilence or Plague, or else is poisoned, they geue him streight way to drinke, a dramme of the powder of this roote, with Wine, in the Afternoone: and in Sommer, with the distilled water of Carduus Benedictus: then they bring

of Angelica.

byng him to bedde, and couer hym, unel he haue swet wel. The same roote being taken fasting in the morning, or but onely holden in the mouth, doeth keepe and preserue the bodie, from the infection of the pestilence, and from all euill aire, and peyson. They say also, that þ leaues of Angelica, pounded with the leaues of Rue, and Honey, are very good to be laid vnto the biringes of madde Dogges, Serpentes, and Vipers: if incontinent after the hurt, the Wine be drunke, wher in the roote, or leaues of Angelica haue boyled.

The Conclusion of the Booke.

THus much I haue thought good to write of a plague, & of these herbes Carduus Benedictus, & Angelica: which (as some men use to speake,) is called a great secret: either because it is not known to many men, or else because they woulde haue it kept close, and knowing but to a few. But I doe not thinke meete, that any thing shoulde bee secret, which may be profitable for man. For GOD hath not made any thing for the use of a few,

The Conclusion.

fewe, but for the commoditie of all men. And we that are the children of GOD, ought to frame our selues so, that wee may be like affectioned vnto our father, who is beneficall to all men: who hath made his Sunne to shine, & his raine to raine vpon the wicked, as wel as vpon the good, that is to say: who feedeth all men bothe good and bad. For by heate & moy-
sture, whiche proceede from the Sunne, and the raine, al thinges graue vpon the earth, whereby mans life is mainctained. Hereof I conclude, that forasmuche as Almighty God is good vnto all men, we ought to be like minded, and not to keepe any thing secrete, nor to hide any thing from man that may profite him. Thus I make an end, willing all men righly to vse the good Creatures of God, and to geue heartie thankes for al his benefites.

FINIS

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